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WEEKLY REVIEW.

—NOTICE is given in another column of a lecture to be delivered to-night (Saturday, 25th instant) at the General Assembly's Institution, Kalkadevi, by the Rev. H. C. Squires, M. A.: subject, "IDEALS." It is to be hoped that the lecture will have a large hearing. Both the speaker and the subject promise a profitable occasion.

—WE hear that the Baptist Church at Rangoon has given the Rev. Mr. Evans a most cordial and unanimous invitation, to undertake the permanent pastorate of the Church, but it is doubtful if he could stand the heat, though it is not so hot in Rangoon as in the plains in India, yet it would be a dangerous experiment.

—ON Monday evening last a special meeting of the Committee of the Bombay Missionary Conference was held at the Church Mission House, Girgaum, to consider the subject of a suitable memorial to the late Rev. George Bowen. Various suggestions were carefully considered, but that evidently finding most favour was the erection of a Bowen *Memorial Hall in a central position*, to be at the disposal of the general Christian public for evangelistic and other purposes. Connected with this, it was suggested, might be a free library, specially accessible to native Christians. Pending necessary preliminary inquiries by the appointed Sub-Committee, no definite final action beyond the general endorsement of the above scheme, was taken.

—WE approve of the Memorial Hall scheme, believing that it will commend itself to the warm approval of all friends and admirers of Mr. Bowen, and at the same time be an every way suitable manner of perpetuating his memory in this city. It would have been the wish of the Methodist Episcopal Church of Bombay and throughout India, that the church about to be erected in the Fort by the denomination with which he was connected during the last sixteen years of his life, should be his memorial. This would be fitting and natural, seeing that the congregation for which the building is to be provided was Mr. Bowen's last pastoral charge. He was deeply interested in the project, which was the subject of his many prayers. The very last financial matter that engaged his attention was the payment of a subscription which he had promised to the building fund. But in view of Mr. Bowen's representative character and of the unique position which he held among all denominations, both ministerial and lay brethren of the Methodist Episcopal Church in Bombay waive their denominational preferences in favour of the larger inter or un-denominational enterprise, to which they will give their hearty moral and material support. In so doing, they believe they are in harmony with what would be Mr. Bowen's choice in the matter, and are advocating that which will be of widest usefulness to Christ's cause in this great city.

—ON Friday evening, the 17th instant, a goodly company gathered in the Grant Road M. E. Church to welcome the newly-appointed pastor, Rev. H. C. Stuntz. After prayer by Rev. Mr. Gladwin, short addresses were delivered by the Chairman, Rev. J. E. Robinson, by Rev. W. Bell, pastor of the Sister Baptist Church, by Messrs. Page and Boyd on behalf of the Grant Road Church. Mr. Stuntz made a felicitous reply, thanking the gathered friends, on behalf of Mrs. Stuntz and himself for the hearty reception accorded him. Closing prayer was offered by Rev. F. W. Warne, pastor-elect of the M. E. Church, Calcutta, and Rev. W. E. Robbins pronounced the benediction. The congregation subsequently adjourned to the parsonage, where the ladies of the church had provided refreshments, and a pleasant hour was spent in social converse. Mr. Stuntz enters upon his ministry in this city with the prayers and confident expectations of many that *God will richly bless it.*

—*As an example of that which is possible* under the voluntary system, the Church of which Dr. John Hall is minister, the Fifth Avenue Presbyterian, New York, contributed last year $32,266 for the support of its own work; and $131,758 to outside benevolent objects. On a recent Sunday Dr. Hall asked quietly for $12,000 for missions, and more than that amount was contributed. It should be said that the Church is perhaps the wealthiest in the denomination.

—WE are glad to see that the Prince of Wales is coming to himself. We are informed by a reputable authority that having been justly criticised on account of his intimacy with professional pugilists, and having been sharply rebuked by his royal mother for the same, he now seems rather disposed to play shy of his new friends. No doubt the bruiser, Sullivan's, good opinion of the heir apparent has undergone a modification.

—OUR old friend, Rev. T. P. Hughes, formerly of the C. M. S., Peshawur, but now, strange to say, of New York State, where he is rector of a Protestant Episcopal Church, has a word to say on the Mahomedan issue raised by Canon Taylor. Mr. Hughes twenty-one years of service on the north-west frontier enabled him to write in a most interesting manner on "Missions to Muslims" in the January number of the *Andover Review*, of which it is the leading paper contributed.

—IN a judicious article on "First Principles" in a recent number of the *Heathen Woman's Friend*, Dr. Thoburn calls attention to two very important points in which all missionary organizations are interested. The first is the common blunder that the home Societies too frequently make, namely, of withdrawing sympathy and help from institutions that are really successful, under the mistaken notion that only helpless weaklings require or should have their support. This mistake, he shows, is two-fold. "In the first place, the vigor displayed should be carefully encouraged in every instance, and it should never even seem to missionaries in the field that success is not fairly and fully appreciated. In the second place, helplessness may or may not be a cause for giving help. All depends on the probable outcome. Every cause and every claim should be tested by its probable value in securing the great end in view,—the planting of Christianity in the land."

—THE other mistake to which Dr. Thoburn calls attention, is, that of missionary societies, the managers of which sometimes manifest an undue anxiety to have all development of self-support take place under their own hands, and are often reluctant to encourage too great a development of self-*support*, lest it should develop too great a desire and too great a need for self-*direction*; and thus missionary societies be precluded from pointing to "*our* work," "*our* missionaries," etc. Well does Dr. Thoburn remark, "'Our work' is not ours. It belongs to the Lord of the Vineyard, and we may easily do it a great injury if we persist too long or two strenuously in claiming it as our peculiar heritage. The law of self-renunciation is 'exceeding broad,' and embraces every possible interest of the Christian disciple,

—WE regret to learn that the Rev. Patrick R. Mackay, who, during the past year served as pastor of the Union Church, Mussoorie, with great acceptance, is about to leave India. Having been 'loaned' for a year by his own congregation at Prestonpans, they demand his return. We do not wonder that his people want him back; but for India's sake, we greatly wish they might remember the words of the Lord Jesus, how he said, "It is more blessed to give than to receive."

—LAST week two missionaries and their wives arrived to reinforce the Methodist Episcopal Church. The Rev. F. W. Warne assumes the pastorate of the Dhurrumtollah Street M. E. Church, Calcutta, in succession to Rev. J. M. Thoburn, Jr., the latter taking charge of the Simla Union Church for the season. Rev. G. F. Hopkins is appointed to Cawnpore, succeeding Rev. A. J. Maxwell, transferred to the Publishing House, Lucknow. We wish these brethren a long, useful, and successful career in India.

—IN one respect, Bombay is the most highly favoured city in India, namely, the opportunity it furnishes of becoming acquainted with out-going and in-coming missionaries of the many societies represented in India. To some this is a very great privilege. We welcome back to India, Rev.

A. Clifford and Mrs. Clifford of Calcutta, who arrived by the mail steamer of the 20th. Mr. Clifford is the Secretary of the Corresponding Committee, C. M. S., Bengal. He will receive a warm welcome from his old colleagues and friends.

—With the theory of Baptismal Regeneration we have no sympathy, and are therefore in accord with Dr. Clifford, Vice-Chairman of the Baptist Union, in what he has to say on this particular point in his recently-published lecture on "The Sacraments," which a reviewer in the *Christian* regards as "a really effective and timely protest against a pernicious but advancing Sacramentarianism." But we feel it a duty that we owe ourselves, and those who think with us, to notice the strictures passed upon the practices of infant baptism. The late Editor of this paper, as is generally known, after patient exhaustive study of the whole question in all its bearings, changed his views, and became a firm advocate of the right of children of believers to receive the rite of baptism. While undesirous of entering into the polemics of the much controverted topic, we may not hesitate to quote a few words written at the time by Mr. Bowen. He says: "Infant baptism, like circumcision, has been grievously abused; but this has nothing to do with the fact that believing parents may present their child in baptism to the Lord, and confidently expect that the Spirit of God will be with them in all their efforts to bring it up in the nurture and admonition of the Lord. The rite has so much meaning as their faith enables them to attach to it. We do not mean that they may believe the child to be regenerated in baptism; for generation supposes intelligence and moral powers sufficiently developed to feel the force of Gospel motives and to yield oneself to Christ; but they may believe that as the powers of the child unfold, the spirit of God will bless their wise endeavours to bring it under the power of the Word. And we fear that many parents have cruelly sacrificed the spiritual interests of their children, by taking it for granted that these must grow up in sin, and get strong in rebellion, before a change of heart can be looked for."

—The heroic age of missions has not by any means passed away. Bishop Parker, formerly C. M. S. missionary of India, now of Eastern Equatorial Africa, earnestly pleads for vigorous and whole-hearted men for that grand field—men prepared to endure hardness and resolved to win the degraded Africans by patient love. He will get them. The Church of England is rich in the material out of which hardness-enduring missionaries are evolved. The spirit of Selwyn, Patteson and Hannington still abides.

—With the facts concerning the late Ambassador to France before us, the admirers of the Ambassador-elect to Italy will be a little anxious about His Excellency while he remains under the shadow of the Vatican. There is one thought which reassures us: North of Ireland Protestants are very difficult fish for Vatican anglers to catch; and as Lord Dufferin is one of these, we have little fear of his being captured. Yet we don't know what might happen were he to become an imbecile and have an army of proselyting relatives pestering him night and day. There is difference after all between going to Rome and going *over* to Rome.

—Mr. W. S. Caine, M. P., appears to have an unhappy, but by no means exclusive, faculty of setting people by the ears wherever he goes. Last year he got the army chaplains in Egypt down upon him for his strictures, on the army. This year he has been 'doing' the straits settlements and freely consulting the Government Blue Books, and of course he writes to the *Times*. That he has picked up considerable correct information we are not prepared to deny. That he is unjust to some at least of the missionaries in Singapore we are prepared to prove. When Mr. Caine says: "The merchants say the missionaries are *idle and worthless;* the missionaries retort in kind, and, for myself, I fear that in Singapore at any rate there is truth on both sides, he certainly does not use language to conceal thought. But we are bound to pronounce the verdict of the *Christian* correct—"he has evidently written with very superficial knowledge of missions and missionaries."

We happen to have intimate personal knowledge of the work of one Singapore missionary for the past two years; and we have no hesitation in saying that the idea of pronouncing him either 'idle' or 'worthless' would be laughed to scorn, even by the incredulous merchants of Singapore. During the most of the period mentioned, that missionary has borne the heavy manifold burden of the pastorate of an English congregation, the principalship of a Chinese school, the supervision of a growing vernacular mission, the tuition of private Chinese pupils, and the responsibility of financiering and erecting two building enterprises of no little magnitude. A harder working missionary or man we have no knowledge of. We advise Mr. Caine to familiarize himself with the mission work of Rev. W. F. Oldham, and we are sure he will honorably except *him*, at least, from the charge of idleness and worthlessness which he has tacitly brought against the missionaries of Singapore.

—We do well to be thankful for small mercies. The *Bombay Catholic Examiner* rejoices that "so Catholic a nation as Spain has emerged from a condition of comparative neglect by the governments of Europe, and has recently been raised to the rank of a great power with a voice in the European concert." Our contemporary has forgotten to tell us the steps by which so Catholic and once powerful a nation as Spain descended so low in the political scale. He hints at it when he says that "there are few countries where so striking a devotedness to the Holy see exists [and has existed] as in Spain." The Protestant missionary and the Bible are at work in Spain. Where these come nations generally "emerge."

—Mr. Spurgeon shows what manner of spirit he is possessed of by his words regarding Canon Liddon: "Think what we will of his sacramentarianism, or of other flaws in his doctrine, he is a master in the school of rhetoric, and a true defender of the faith of the Church. In these pestilential days of doubt we welcome a believer as a brother, even though our belief does not square with his convictions." When Canon Liddon's rabid High Church utterances will have been for ever forgotten, his noble apologetic works and sinewy sermonic literature will be held in high and well-deserved honour.

—Archbishop Porter's Pastoral is furnished in full by our contemporary, as read in all the churches of the Archdiocese of Bombay on Sunday, the 12th instant. It is in the main an exhortation to prayer and fasting during the "holy season of Lent." We are pleased to see such copious references to Scripture, however we may object to the assumption that a specially rigorous observance of a set period is likely to draw down upon the observers special graces and blessings. The dispensations possible are so numerous as to rid Lent of its formidable character to a great extent. For instance, "those who, availing themselves of the present dispensation, use meat on Mondays, Tuesdays, and Thursdays, are to give alms according to their means, towards the support of orphanages. If unable to give alms, they are to say five times the Lord's Prayer, according to the intention of His Holiness on those days on which they use meat." Protestants may surely be thankful, that the grace of God has not only taught us to deny ungodliness and worldly lusts, and to live soberly, righteously and godly in this present world; but also to "put away childish things"

The following Resolution was adopted by a rising vote at the first meeting of the Quarterly Conference of the Fort Methodist Episcopal Church for the Conference year 1888-89 held at the Church, Apollo Street, on the 21st February, 1888, at 8 p. m.

Resolved that this Quarterly Conference do place on record the expression of their profound grief at the death of the Rev. Geo. Bowen—their late Pastor, and for so many years the central figure of the Methodist Church and of the Christian community of Bombay—who passed away from earth to heaven in the early dawn of the Sabbath on the 5th instant, and whose sleeping dust was on the following morning lovingly laid away to rest in the Sewree Cemetery by a very large company of sorrowing friends.

Little did we think, when, but a few short weeks ago, at our last Quarterly Conference, Bro. Bowen resigned the pastorate—the duties of which he had so wisely and efficiently fulfilled—into the hands of the newly arrived minister, we were then bidding him a long good bye, and that we should see his face amongst us no more for ever—but so it was! Our Father in Heaven needed him there and has called him home—and that familiar presence and voice will never again bring gladness and comfort to our hearts on this side the grave.

Bro. Bowen and Methodism in Bombay were indissolubly united—the church was founded by Bishop Taylor, but George Bowen built it up and gave it stability! he gave himself entirely to it! all that effected it had an intense interest for him—and his words, his works, his constant service and his life are so interwoven with its history from its very beginning until now—a period of nearly 17 years—that it will not be possible hereafter to separate the two.

The whole Christian body will miss him, for he belonged to all; but we as a church shall miss him more, for he belonged to us in a special sense, even as we belonged to him.

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We have many instructors in Christ, yet have we not many fathers and he was unto us as a father!

Let us humble ourselves under the hand of Him who has stricken us and give Him glory—and seek to embody in our lives that devotion to God, and to man of which this venerable servant of God was so eminent an example.

In conclusion we think we cannot better close this brief and incomplete record of the service to our Church of such a man as our departed brother than by ordering that the secretary do annex to this minute a copy of a leading article on the deceased which appeared in the *Times of India* on the 10th instant and also a copy of the *Bombay Guardian* published on the 11th instant giving an account of his death and the memorial services in Grant Road Church and also a brief memoir of his life.

Further resolved that the secretary shall forward a copy of this minute to Brother Bowen's relations in the United States, and also supply a copy for publication in the *Bombay Guardian*.

NOTICES OF BOOKS, REPORTS, ETC.

Why and Because is a small brochure which is partly explained by its second title —a Ritualists' Reasons. The word 'Because' appears to be used in a misleading way. Its proper equivalent is "seeing that," or "in view of the fact." A single instance will explain our contention. Question 4 asks: "Why do they [Ritualists] demand faith in a sacrificing priesthood?" The answer is: "*Because* the word 'priests' as applied to ministers of religion was banished forever from God's Word after Christ came, Christ having absorbed and monopolized the priestly functions." Apart from this trifling infelicity, the twenty-five answers to the twenty-five important questions of this pamphlet deserve the careful considerations of those who are in any way interested in the Ritualistic controversy.

By the same author we have another small work, *Is the Book Wrong?*—the substance of letters contributed to an English journal, in which is shown how the Bible is an anvil upon which the hammers of geologists, biologists, and historians have been simultaneously and consecutively shattered. The Bible, by a few well-chosen lines of argument, is proved victorious all along the line. This, and the pamphlet noticed above, may be had at the Bombay Tract and Book Society, price two and six annas respectively.

The Pundita Ramabai Association, Boston, U. S. A, sends us a copy of its Constitution, with names of officers, statement of objects, etc. The Advisory Board in India consists of Dr. Ramakrishna G. Bhandarkar, of Poona, Rao Bahadur M. Ranade, and Rao Saheb Deshmukh. It is proposed to spend the goodly sum of $25,000, about Rs. 70,000, on a building to accommodate fifty high-caste child-widows; and to raise $5,000, or Rs. 14,000, annually, for current expenses Being economically disposed, we are slow to favour so lavish an inaugurative outlay on a mere experiment. We think the possibilities of a permanent development of this work should first be demonstrated. An organ of educated natives, *Young India* says: "Although it is doubtful whether widows of respectability would resort to such a home, there can be no question that fallen women will gladly become its inmates. . . The restriction of widow marriages is doing much to increase the number of fallen women; and *coolinism*, which is on the wane, is still adding victims to that degraded class." We shall watch with interest how Pundita Ramabai gets on with her rather conservative Advisory Board in India.

EDITORIAL NOTICE.

Address all correspondence, which must in every case be authenticated, to THE EDITOR, GRANT ROAD, BOMBAY. *Exchanges will please note this address.*

Business communications to be sent to THE MANAGER, BOMBAY GUARDIAN, TWO TANKS, BOMBAY.

The Bombay Guardian.

SATURDAY, FEBRUARY 25, 1888.

THE PROBLEM IN MISSIONS. *

BY THE LATE GEORGE BOWEN.

We believe that the tendency of matters, for a number of years past, has been to bring the feeling more and more home to the hearts of missionaries, that the existing system, if system it can be called, is paralyzing not only to the Native churches but to the mission body itself; and in many quarters there has been a grappling with the evil and the introduction of measures calculated to diminish it. There are we believe one or two churches that support their own pastors; there are a number of others that have begun to contribute a portion of this support. But the very difficulty that is found in making even a distant approach to a rectification of the evil, only shows how formidable it is, and how deep-rooted is the idea that Missionary Societies exist and gather funds not merely for the support of missionaries and for the prosecution of their evangelistic work, but for the support of the churches planted by them. Suppose for a moment this latter idea to be correct, and it follows that missionaries, after their first success, must demit their proper functions, and become to a large extent financial agents of their Societies, enchained to the churches whose interests they are to look after and whose needs they are to supply; the sphere of the Missionary Society will become more limited from day to day; their income may annually increase, and yet the proportion available for foreign mission work rapidly diminish; so that it shall become necessary for new Societies to be formed for proper mission work.

Serious as is this aspect of the evil, there is another even more to be deprecated. Missions are suicidal that gather 'converts' only to teach them dependence. Every thing depends upon the standard of piety in the Native churches. If these churches have no vitality of their own, if they know so little of union to Christ that they cannot stand alone without the aid of foreign Christians, there is really no testimony for Christ in the land, the Gospel is deprived of its power to advance by the inability to refer to the witnesses whom it has regenerated. And if the Christians of this country are allowed from the outset to entertain the idea that it is not incompatible with their profession of faith in Christ to rely on Missionary Societies for all expenses connected with their churches, the education of their children, &c, it will be found exceeding difficult to disabuse them of this opinion afterwards. They will say, If this thing is not according to the Gospel, now, why were we allowed to think that it was before?

It is not however true that the work of the missionary terminates with the introduction of converts into the church, and that he is absolutely free to turn from these to the heathen. He *must* care for their growth in grace and in the knowledge of the Lord Jesus Christ. But this is a mighty work; who is sufficient for it? If he give all his time and strength to the work of raising up a body of noble witnesses for Christ, will he be giving too much? But what, then, becomes of the out-lying work, the evangelization of the masses? Well, the difficulty is not so utterly irreconcileable as it appears. In order to understand this matter we must come back to first principles. There is one great truth of primitive Christianity which if we leave out of our account, the missionary work is a mere jumble of contradictions and absurdities. 'Tarry ye in Jerusalem until ye be endued with power from on high,' said Christ, to his disciples, to his *apostles*. Every thing that his personal ministry could give, had been given them; yet they were powerless and incompetent, and might not take a step until Christ's gift from on high, the Holy Spirit had descended to energize them and made them meet for their work. Then, when they went in the Spirit, the Spirit bore witness to them and made their word effectual in the hearts of converts. Under the powerful teaching of the Spirit of God, the rapid advances were made by those who joined the people of Christ. So we find the apostles travelling about the world, gathering churches, not renouncing the care of them, labouring assiduously for them, and yet not hindered from pursuing their evangelistic work.

We believe that all our difficulties head up in this, and find their solution here. Given the Missionary Societies, ample funds, wise direction, providential openings, cultivated missionaries, men as well as furnished as the apostles themselves were on the day when Christ ascended on high, we believe that still the measure of success will be little more than shall suffice to keep faith in missions from dying out in the church. We need a baptism of the Spirit; we need to depend on the Spirit, to honor the Spirit, to do all in the Spirit. As matters now are, how much glorification of men, even when the results are anything but imposing; what account is made of *our* plans, methods, arrangements, systems; what a trusting there is in the wisdom of the age, in its inventions and facilitations and marvelous appliances, its arts and its literature, in the ascendancy of Protestant powers, in education, &c., &c.

Must we go back as little children, to the

* Reprinted from *Bombay Guardian* of 1870.

beginning, to the days before Pentecost? Will the Lord have us to learn that we know very little of the Spirit, and need to wait upon him until endued with power from on high? It is difficult to see how we can learn this lesson; it comes so much more natural to us to try some new method, to patch and mend the existing mechanism, and hope, that by mere stress of time tares will will turn to wheat. Nevertheless, if this be the thing we have to learn, the Lord will know how to reveal it unto us.

To some all this may seem mere truism and a blinking of the practical difficulty But if the Gospel itself may be allowed to exhibit its own laws of propagation in the Acts of the Apostles, it is hardly loyal to shut our eyes to the way in which the gates of the kingdom of heaven were opened to Jews and Gentiles This is the dispensation of the Spirit; and it is only as we honor him a d are guided by him, and only as our p ans and processes are from him, that we may expect to see the kingdom of God extended through our agency. If, consciously or unconsciously, there is a deferring to the spirit of the age, a desire to justify ourselves and our work in the eyes of the world, a shrinking from reproach, a hankering for reputation, a disposition to compromise our high calling by conciliation the peculiar temper of the times, then we can hardly expect that there will be any signal manifestation of the Spirit's presence in the midst of us.

II.

The grand desideratum in India is a body of consecrated Native Christians; men and women that know Christ and have the witness in themsleves, and have taken up their cross to follow him, and in whom is unmistakeably manifest the power of the Holy Spirit; evangelists because they are Christains; powerfully rebuking the covetousness and worldliness of their countrymen; manifesting so undeniably a spirit of disinterestedness, a readiness to forego the things tha are genera ly coveted among men, that the heathen shall be driven to the conclusion that they have really found in Christ what abundantly compensates them for the loss of all else. In other words we want a body of martyrs. The word martyr means witness; one who testifies to that which he professes; the truth being not merely on his lips but in his life. He professes to follow Christ; if death stands in the way he will encounter death; if a prison, servitude, scourging are in the way, he will meet these unflinchingly; if disgrace, rejection from his class, poverty, a low estate. discomfort, toil, whatever comes between him and Christ he will not allow it to turn him back, but will prove himself a martyr, a witness to the truth, in other words, a true Christian. The martyr spirit is the spirit of Christianity. There was an age when Christians coveted what they called the honours of martyrdom; there is reason to look with some suspicion upon the eagerness shown by many of them; there was an attraction in the conspicuousness of the suffering; the thought of suffering before the eyes of a multitude, and exhibiting ones superiority to pain, is one that appeals to the imagination of the natural mind, and in so far fails to verify to us the influence of the Spirit of God. But the true martyr spirit is that which quietly and humbly takes up the particular burden which providence has placed at our feet, unflinchingly encounters whatever comes between us and a full confession of Christ. There is something of far greater u ge ev than that all our converts should be turned into accomplished preachers and that is, that they give unequivocal and undeniable evidence, to their fellow-countrymen that they have not been influenced by any worldly object in going over to the ranks of Christ's followers. Many of them have given what we regard as excellent evidence of the purity of their motives; they have made sacrifices that we can appreciate; but what is evidence to us is not to those whom they have forsaken; as a matter of fact it is found exceedingly difficult to persuade them that the converts were not influenced by the desire for the favor and friendship of Europeans, increased salary, improved status, a better worldly prospect for themselves and family. When we search the Gospels, we fail not to find that Christ attaches the very highest importance to this kind of testimony, and carefully guarded his disciples against every thing which would in any way obscure it. They were to commend themselves to every man's conscience in the sight of God, as the sons and daughters of the Lord God Almighty, having their affections set on things above, not minding earthly things, walking by faith and not by sight.

Now if we find reason to assent to this proposition that the grand need in Indian Missions is a body of Native converts evidencing their faith in Christ by lives of unmistakeable consecration, we are immediately met by this question,—Do they from whom Native Christians have received their knowledge of the Gospel, present in this unchallengeable way the evidence of entire consecration? Do their lives incontrovertibly declare that they count all that men commonly covet, loss that they may win Christ? The stream will not rise higher than its source; the disciple is not above his master; it is hardly in the nature of things that the faith of Hindoo converts should be more manifest than that of their teachers; and if a more self-evidencing consecration is demanded in the former, it cannot reasonably be looked for until it has found an unerring exhibition in the lives of European missionaries

The European missionary believes that he has given good evidence of a self-denying spirit in coming to this country. He has made sacrifices from which he would have naturally shrunk. But, as we have frequently had occasion to point out, the sacrifices are not of a kind that demonstrate themselves to the convictions of the people of this country. Self is not visibly crucified. Appeals to Native Christians, to consecrate themselves more heartily and take up their cross more manifestly, are often met and frustrated by the secret conviction on their part that the self-abnegation demanded is not exhibited by the missionary.

We conclude that what is wanted is a common blessing, to be sought in common by missionaries and Native Christians, with penitential sorrow, humiliation, confession, fasting and persevering prayer. All must stand on the same level, and humble themselves beneath the mighty hand of God. And there must be a willingness that the Spirit of God whose powerful descent we implore must work in us in the way that seems best to Him, setting aside our own predilections tastes, habitudes, and making us at whatsoever cost, a peculiar people witnesses for Christ, in the true sense of the word, a body of martyrs.

AMONG OUR EXCHANGES.

The *Indian Churchman* for February 18, contains a report of an important Conference of graduates held at Cambridge on Thursday, January 19, on Indian Missions. Dr. Westcott presides Bishop Matthews of Lahore, Dr. G. U. Pope, formerly of Bangalore, and other Indian missionaries participated. Dr. Pope's able paper on *Caste* paints a very dark picture of the place this villainous principle is still allowed to hold in the Christian churches of parts of South India, and pleads for eradication. The discussion regarding the status and appointments of Indian Bishops revealed how terribly hampered the Church of England is, in some directions, by her alliance with the State. Acts of Parliament are found to sadly conflict with duties enjoined and principles laid down in the Acts of the Apostles.

The *Free Church of Scotland Monthly* reprints a suggestive article from the *N.Y Observer—Why Romainsm endures.* After demurring to the claim for phenomenal increase of numbers and prosperity in the United States (on the ground that its claim of 10,000,000 adherents. if verified, is not sufficient evidence, seeing that their proportionate increase ought to have made them at this time 20,000,000) the *Observer* concedes that the residuum of Roman Catholicism is "immense, rich, compact, and powerful." The article furnishes three reasons why Romanism has been able to maintain itself so firmly in the face of all modern religions and political progress:

First. Romanism recognizes, emphasizes, and utilizes the supernatural.

Second, Romanism recognizes and emphasizes the sense of sin and provides for its remission.

Third, Romanism recognizes, emphasizes, and provides for the external and the visible in all religious exercises.

By way of a side-light on the views entertained in some quarters regarding Pundita Ramabai's proposed home for child-widows, we quote from an article in the new *Indian Church Quarterly Review* by Rev. Lal Behari Day, a prominent Bengali Christian, and Professor in Hooghly College:—

"Professor Max Muller's proposal to establish in India a Home for child-widows only shows that, though that learned scholars knows more of ancient India than any living man, he knows little or nothing of the India of to-day; and Ramabai who has acceded to the proposal, ought to have known better. By what means does the erudite Professor intend to procure child-widows for his Home? Does he expect orthodox Hindu parents to bring over their daughters, who have had the misfortune of becoming widows in their childhood, to the projected establishment? Or does he expect the High Courts of the country to issue warrants for the forcible seizure or kidnapping of child-widows all over the land? If the proposed Home be built—and its cost has been already estimated—it will, we fear,

remain unoccupied by those for whom it is intended. No Hindu will ever send a single child-widow to the asylum. The sending of a girl-widow to such an establishment means, in the opinion of the Hindus, the excommunication of the girl from Hindu Society, a stain upon the family to which she belongs, and a slur on the Hindu community in general The lady superintendentship of such a Home would no doubt be a snug appointment for Ramabai, but we venture to predict she will not have a single ward in her establishment unless she draws her wards from outcaste Hindus. The pproosal is altogether impracticable, and should never be seriously entertained. The true remedy for child-marriage, girl-widowhood and other social evils, is not legislation or foreign interference, but the creation of an educated and healthy opinion in the community in which those practices obtain."

Making all due allowance for Mr. Behari Day's conservatism, his opinion on the Ramabai Home project is worthy of consideration by those interested.

INTERNATIONAL BIBLE STUDY.

Lesson for March 4th, 1888.

CHRIST'S LAST JOURNEY TO JERUSALEM.

Matt. 20 : 17—29.

Commit to memory verses 17—19.

GOLDEN TEXT : "The Son of man came not to be ministered unto, but to minister, and to give his life a ranson for many." Matt. 20 : 28.

[The special aim in these expositions is to help Sunday-school teachers in their preparation, but we also desire to instruct and edify all our readers—EDITOR.]

"*Going up to Jerusalem.*" v. 17. Jesus went up to suffer unspeakable humiliation, torture and death ; to drink the bitter cup prepared for him of his Father ; to give his life a ransom for sinners. The twelve went up to witness his humiliation and death ; to see him torn from them ; to basely forsake and be separated from him.

Christian believers, too, are "going up to Jerusalem" to the New Jerusalem, the city of saints and of God—not to witness their Lord's humiliation, but his exaltation ; not to see him on the cross, but on the throne ; not to witness his death, but to behold his glory ; not to be separated from him, but to be forever with him.

Are we—readers, teachers, scholars—on the way to the New Jerusalem ? Are we journeying to the place of the which the Lord said, I will give it you ? If so, we will make it manifest that we are seeking after a country of our own, literally, a *fatherland* (Heb 11. 14.) by laying aside every weight and asily-besetting sin (Heb. 12 : 1) ; by purifying ourselves even as Christ is pure (1 Jno 3: 3); by constant remembrance that we are pilgrims and must therefore abstain from fleshly lusts (1 Pe. 2 : 11). "Going up" implies decision, progress, companionship. Jesus is with his people in their pilgrimage, always, everywhere.

"*He took the twelve disciples apart.*" We sometimes try to take Jesus apart ; better let Jesus take us. That we may rest awhile (Mk 6. 31), that he may reveal unto us the deep things of God, that in communion with him we may learn of him and become like him. Apart with Jesus : blessed privilege of all disciples !

"*Then came to him the mother.*" v. 20. Recall and draw suggestive comparisons between the mother mentioned in Gen. 27: 6ff; 1 Sam 1. 27-28 ; 2 Kings 4 : 22 37; Mark 7 : 24-30. This mother was an *ambitious* mother, desiring for her son's exalted place ; a *selfish* mother, careless about the sons of others ; a *wise* mother seeking for her beloved ones a place near to Jesus ; a *short-sighted* mother, asking she knew not what ; a *believing* mother, for Salome was a true disciple, working for the Messiah's kingdom, not solely drawn to Jesus by ties of self-interest. She was at his cross and tomb, faithful and true. Mothers should earnestly covet for their sons the best spiritual gifts, nearness in spirit to Jesus, and a life which shall have as its reward a high place in the kingdom of glory.

"*Ye know not what ye ask.*" v. 22. True of many believers in the present day also. Thank God for the Holy Spirit who helpeth our infirmity (Rom. 8 : 26). Well for us that God discriminates in answering our petitions. Salome and her sons soon after saw the places on the Lord's right hand and his left occupied—but by whom and where ? Mark 15 : 27.

"*We are able.*" v. 22. Language of boastfull self-confidence. Within a month they forsook him and fled. The baptism of the Holy Ghost strengthened them for the baptism of suffering. James afterwards was the first to drink the cup of death by martyrdom, and John lived longest in the persecuting world.

"*But for whom it hath been prepared ?*" High place in the Kingdom of glory not bestowed arbitrarily on the ground of private friendship, as earthly monarchs advance undeserving favourites to great honour. It is the reward of fidelity, not given as caprice or affection might prompt. Entrance into the Kingdom of heaven is of free grace to believing ones : position in the Kingdom of glory is the reward given by the King to faithful occupiers of the talents entrusted to them. The school-teacher may give a *present* to every one of his scholars, but *rewards* only to those who have met the prescribed conditions and approved themselves. The Christian's reward for faithful service is greater capacity for service.

"*The ten were moved with indignation . . . against the two.*" Their indignation, alas, was not awakened by the display of an un-Christlike spirit ; but by the fact that an attempt had been made to outrank them. How prone we are to wax indignant against wrong-*doers* while countenancing similar wrong-*doing* in ourselves. With too many expressions of grief about the evil doings of others are the outcome of indignation, because they themselves are in some way involved thereby in reproach or disadvantage.

"*Whosoever will be great among you.*" What are our ideas of *greatness ?* According to God or according to man ? "Greater is he that ruleth his own spirit than he that taketh a city." Greater, then, George Bowen than Napoleon Buonaparte, Horatius Nelson, or Ulysses Grant. If greatness is to be measured by loving, disinterested service of God and humanity, John Howard, John Wesley, David Livingstone, Florence Nightingale, outrank all kings and queens. May God's idea of greatness be ours also.

"*Not to be ministered unto, but to minister.*" v. 28. Negative and positive objects of Christ's mission, which was voluntary—he *came*. Renouncing that to which he was entitled and might justly have claimed, he intelligently apprehended and accepted the ministry of redemption through suffering. Bishop William Taylor says he would rather spend the next twenty-five years among the negroes in Africa than with the angels in heaven. Oh for the ministering spirit to possess believers, pervade the Church, and pour itself out on a dying world !

"*And to give his life a ransom for many.*" That is, instead of many ; his death being vicarious. The "many" are all mankind, for "he tested death *for every man ;*" he is "the propitiation for the sins of *the whole world ;*" "he gave himself a ransom *for all* to be testified in due time." Bought with a price, we are not our own, and are under solemn obligation to glorify God in our bodies and spirits, which are his.

TEACHING HINTS.

Under the questions, Where? Who? What? When? Why? the facts of the lesson may be gleaned from the scholars. Another convenient scheme that the teacher may use is, the Persons, the Places, the Promises, and the Parallel Passages of the lesson ; or the Dates, Doctrines, Doings, and Duties.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

THE LATE REV. GEORGE BOWEN.

To the Editor of the "Bombay Guardian."

Extract from the Minutes of a meeting of the Committee of the Bombay Auxiliary Bible Society held on 7th February, 1888.

"The Committee adverting to the death of the Rev. George Bowen, one of the Vice-Presidents of this Society, which took place on the 5th instant, resolved to record their deep sense of the loss sustained by this Society through the removal from their midst of one so much beloved and esteemed for the gifts and endowments which his Divine Master had bestowed upon him, and which he had devoted for 40 years to the sacred work of making known gospel truth in this land. The Committee feel that the loss caused by his death is a loss not only to this Society but also to all others in Western India, whose object it is to advance in this great land the cause of the Redeemer's kingdom. They recall the many occasions on which they have enjoyed the privilege of taking counsel with their deceased brother in regard to the business of this Society, the first meeting of whose Committee he attended in August 1851. He acted as Secretary of the Marathi Translation Sub-Committee for 17 years, and as a member of the Sub-Committee on Colportage for 25 years.

As Secretary of the Marathi Translation Sub-Committee he rendered valuable assistance in the revision of several books of the Bible, and superintended the publication of a large number of Scripture portions In addition to these arduous labours which he cheerfully undertook in behalf of this Society, he was a most regular attender at its Committee meetings, and ever manifested the deepest interest in every department of its work.

Mr. Bowen was throughout his long career, a faithful and devoted missionary, and did his utmost to promote the circulation of the Word of God among all classes of the people in Western India. He was also a zealous expounder of that Word, and proclaimed its message of salvation for many years in the streets and bazaars of this great city. The

remarkable volumes of which he was the author, have carried his name to many lands and associated it in the minds of many with the city of Bombay. As Editor of the *Bombay Guardian*, he maintained for many years the cause of Biblical truth, and exerted a powerful influence in behalf of evangelical religion and Missionary work in India.

His life was a testimony to the whole community both European and native of the reality of the religion of Christ and he was universally esteemed for his simplicity of character, his loving disposition, his spirituality of mind, and his entire consecration to the service of His Divine Master. His presence carried a sacred and benign influence wherever he went, and gave an elevation to every work in which he took part. He will be greatly missed at the meetings of this Committee, and in the work of this Society, but while mourning his loss, the Committee cannot but render thanks to God for the great gift bestowed upon this community in him and for the privilege they have had of intercourse with him."

H. BIRDWOOD,
President.

HENRY CONDER, R. STOTHERT, J. MANSON, } Vice-Presidents.

JOHN FORGAN, E. S. HUME, } Secretaries.

DEAR SIR,—Allow me to suggest that one of the most effectual modes of perpetuating the fragrant memory of this great and good man is to set apart a competent Native preacher to work amongst the native population of Bombay. I have no doubt but that the friends of the Missionary Cause will be able to collect a decent fund to be called a "George Bowen Fund," the interest of which might be laid out for the support of the preacher. Missionaries of all denominations might be asked to co-operate in this noble undertaking, and a Committee of missionaries and laymen might be appointed to supervise the work of the preacher. Bombay has wealth enough to spare for so noble an object, and I am persuaded that there are hundreds of the non-Christian people who have appreciated the loving labours of the dear departed will gladly contribute their mite to the Fund. The teeming inhabitants of the great island of Bombay require to be brought more and more under the sound of the Gospel; and can we do better than to take steps to carry on that work in which dear Bowen's soul delighted?

If my humble suggestion receives the careful consideration of the Bombay missionaries I shall not have written in vain.

RUTTONJI NOWROJI,
Missionary C. M. S.

Aurangabad,
16th February, 1888.

CHURCH DIRECTORY.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Rev. John Forgan, Pastor. Sabbath Services, 11 a. m. and 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

APOLLO ST., FORT.—Rev. E. F. Frease, Pastor. Sunday-school, 9-30 a. m. Sabbath Services, 11 a. m. and 6 p. m. Prayer-meeting and Bible reading, Wednesday, 8 p. m.

GRANT ROAD—Rev. H. C. Stuntz, Pastor. Sabbath Services, 11 a m. and 6 p. m. Prayer-meeting, Tuesday, 7-30 p. m. Preaching, Thursday, 7-30 p. m. Sunday-school, 9-30 a. m.

MAZAGON — Rev. W. E. Robbins, Pastor. Sabbath services, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Frere Road, Mody Bay, 3 p. m.

BAPTIST CHURCH.

BELLASIS ROAD (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 11 a. m. and 6 p. m.

SEAMEN'S REST.—PRINCE'S DOCK.

Rev. B. Mitchell, *Superintendent.*

SERVICES every evening, except Wednesday, at 7-30 o'clock. Gospel Tea-meeting on Thursday evening. Spare periodicals for Reading Room and for distribution, are solicited.

WESLEYAN METHODIST CHURCH.

Rev. G. W. Clutterbuck, Pastor.

COLABA CAUSEWAY—Sabbath Services, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m.

BYCULLA (next Victoria Gardens)—Sabbath Services, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m.

PAREL (Elphinstone Road)—Sabbath Services, 9 a. m. and 6 p. m. Sunday-school, 4-30 p. m.

AMERICAN MISSION.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

SPECIAL NOTICES.

RECEIVED with thanks for Franco-German Family from W. C. Rs. 5.

A LECTURE will be given this evening, February 25th, 1888, at the General Assembly's Institution, Kalkadevi, at 8 p. m. precisely, by the Rev. H. C. Squires, M. A. Subject:—"Ideals." The address will be delivered in English. Admission free: all are invited: Come and bring your friends.

Epitome of News.

SATURDAY, FEBRUARY 18.

—*Times of India:* A fire occurred in Philadelphia on the night of January the 23rd in the vicinity of Eigth and Archstreet by which property valued at $1,500,000 was destroyed, the principal losers being retail dealers. The building in which the fire occurred comprised the principal millinery and ladies' outfitting establishments of the district.

—The *Politische Correspondents* of Vienna publishes intelligence from Rome, stating that the Pope has just completed and will shortly issue the Encyclical Letter on the social condition of the working classes, upon which his Holiness has been engaged for the past twelve months, and regarding which he has consulted several prominent Catholic teachers of political economy. In this letter his Holiness declares, in principle, for State intervention in favour of the working classes, and exhorts Catholics to support the Governments of their respective countries in any efforts, for the accomplishment of social reforms, and to promote any measures having for their object the amelioration of the lot of the labouring classes.

The Marriage Law Reform Association, London, are taking steps with a view to remove an anomaly in the marriage laws as affecting Christians in India. At the present moment marriage with a deceased wife's sister is legal among all classes in India except *Protestants.* The liberty is enjoyed by Roman Catholics, a full Bench in the Supreme Appellate Court having some two or three years back decided such a marriage between parties of this creed to be perfectly valid. Without going into the vexed question of the advisability of legalizing marriage with a deceased wife's sister, it is clearly absurd that any distinction on the point should exist between Roman Catholics and Protestants. The anomaly opens the door for all manner of perplexing questions. If the parties are Roman Catholics at the time of the marriage contract and subsequently become Protestants, does the marriage become invalid? If one of the parties is a Roman Catholic and the other a Protestant, is the marriage valid, or is it not? Other conundrums of the same kind will readily suggest themselves. The Reform Association seek to remove the anomaly by allowing India to follow the lead of most of the Colonies and declare that all marriages with the sister of a deceased wife are legal and valid; and with this end in view they have announced their intention of introducing a Bill into the House of Commons during the present session.

—*The Rock*: The mission work in Ceylon last year was not without its troubles. Colonel Olcot, the Theosophist, has visited the island; the Buddhist priests have been active and hostile, and one had the audacity to state on Jubilee Day that Queen Victoria had become a Buddhist. Unfortunately, coquetting with Buddhism is fashionable amongst many European residents, and Buddha's birthday is now a Government holiday. Much infidel literature is also circulated. Yet a cheering incident is reported from Baddegama. A man nearly sixty years of age has placed himself under instruction, who was in a mission school as a boy, but had never since attended mission services, having been occupied in the temples as a copyist of Buddhist writings. He was still able to repeat the Lord's Prayer and several texts of Scripture.

—At the annual meeting of the members of the Metropolitan Tabernacle, held on Tuesday evening, a resolution was unanimously passed that "the Church desires to express its hearty sympathy with its beloved Pastor, C. H. Spurgeon, in the testimony for the truth he has recently borne by his articles upon 'The Down Grade,' endorses his action in withdrawing from the Baptist Union, and pledges itself to support him by believing prayer and devoted service in his earnest contention for the faith once for all delivered to the saints."

—Sir Morell Mackenzie reports a decided improvement in the health of the Crown Prince.—The death is announced from New York of Dr. Asa Gray, the eminent American botanist, author of numerous standard scientific works, and a warm supporter of Darwin and his theories.

MONDAY, FEBRUARY 20.

—*Times of India:* Reuter's announcement from London that Lord Dufferin will succeed Sir Saville Lumley as British Ambassador at Rome is confirmed by the *Englishman*, with one very important exception. Reuter says that Lord Dufferin will take up the Roman appointment in August; the *Englishman* that, according to present arrangements, his Excellency will "not leave India before November, and his departure may even be postponed till a somewhat later date. Looking so far ahead it is not, perhaps, possible to speak with certainty." The *Englishman* has recently been very well informed, not to say inspired, as to the Viceroy's movements, but the phrases about "present arrangements" and the difficulty of "looking so far ahead" are ominous. The Viceroy should at once make a public statement on the matter, either in a speech or in a formal official communication to the press. Reuter's announcement should be either confirmed or denied.

—The Italian Government has concluded a contract with the Peninsular and Oriental Steam Navigation Company for the conveyance of the Italian mails between Venice and Alexandria and to the Far East by a connection at Brindisi with the Company's steamers engaged in the performance of the British mail con-

tracts to India, China and Australia. The service will be a fortnightly one.

—*Indian Witness:* The death of Mr. D Mackinnon, assistant to Messrs. Mackinnon, Mackenzie and Co., Agents of the B. I. N. Co., of typhoid fever has some monitory lessons for the public. Mr. Mackinnon was a new arrival in Calcutta, 6 feet 4 inches high and 22 years old, veritable Hercules in physical appearance. Mr. Mackinnon's death is traced to the criminal laziness of a *mether* whose duty it was to carry off the refuse of the rooms where Mr. Mackinnon and his three chums lived, but the *mether* carried the refuse up-stairs and emptied it into a pipe which emitted foul, and in this case, fatal odours. The *mether's* laziness was not discovered at the first search, but only became known when the fatal injury was done, and protracted medical investigation disclosed the afore-mentioned facts. Some of Mr. Mackinnon's chums are sick in the hospital but the young member and pride of the Calcutta Volunteers has passed away.

—Same: His Highness the Maharajah of Vizianagram, K. C. I. E., has been offered and has accepted a seat in the Viceregal Legislative Council. His Highness has already served for six years as a member of the Madras Council.

—*The Mahratta*: His Highness the Nizam has subscribed the sum of five thousand rupees towards the Gymnasium and Calisthenic Institution it is proposed to start in connection with St. George's Grammar School in Chudderghaut. The new institution is to be named after his Highness's son.

—Same: The China mail brings news of another terrible disaster in connection with the flood of the Yellow River. While trying to fill up the breach made by the river four thousand workmen and three mandarins were drowned. The distress in the inundated district is still very great despite the relief sent by the Chinese Government.

—The *Athenæum* states that Sir William Hunter has promised to deliver, shortly, before the Society of Acts, a lecture on the present state of religion in India, with special reference to the discussion which has taken place in *The Times* on Islam and Christianity.

—Same: Despite Canon Taylor, Mahomedanism in the North West Provinces seems to be even more at a standstill than it is in the Punjab.

—In the last Census Report (1881) of the North West Provinces and Oudh, Mr. White, the Census Officer, writes:—"I have consulted experienced and observant district officers throughout the Province, and they all agree that there is no propaganda of Islam to be met . . . . Mr. T. Stoker, in a note furnished to me on the subject, writes:—" In this part of India there has been no such thing as a *religious conversion* from the Hindu to the Mussalman faith; even a solitary case might be sought for in vain of such a change of religious belief from conscientious conviction."

—Between the Census of 1872 and 1881, the Hindus increased 4 per cent, the Mahomedans 10 per cent, and the *Native Christians* 54 *per cent.* The greater increase of the Mahomedans than the Hindus Mr. White attributes chiefly to the fact that they were not such great sufferers in the years of Famine and Fever (1878-79) as the Hindus.

—*Punjaub Mission News:* The death of the Rev. George Bowen of Bombay, has removed a veteran from amongst us, whose loss will be keenly felt far and wide. His talents, devotion, faithfulness and great Catholicity have made his name, loved and honoured by Christians in every land. No one cared to ask of such a man to what communion he belonged, all lovers of the Lord felt they had a kinsman's share in him. Ever the fearless champion of truth and right, whatsoever things were good and pure and lovely, touched a sympathetic cord in him He was the friend of all, and one who intensely loved this land and its people, and we thank God for what He enabled him to do as a Missionary during forty years in India. Now that he has entered into his rest the Methodist Church has lost the one of its brightest ornaments, and in the Church Universal of Christ, " there is a prince and a great man fallen this day."

—*Bombay Catholic Examiner:* Like the people of the United States, the Australians have just been celebrating a great national centenary,—that of the establishment of the oldest of the Australian colonies, New South Wales. The festivities, which were to have lasted a week, were opened upon Tuesday, the 24th of January, the hundredth anniversary of the landing of Captain Philip, the first Governor, and the commander of the fleet of convict ships which reached Botany Bay just a century ago. The event was celebrated by the unveiling at Sydney of a statue of Queen Victoria, which ceremony was performed by Lady Carrington in the presence of all the Governors of the Australasian colonies, including those of New Zealand and Fiji. As in the United States, the anniversary was accompanied by religious thanksgiving services in all the churches, the service held in the Catholic cathedral at Sydney being attended by all the Archbishops and Bishops of Australia. The occasion was further celebrated by the opening of the Centennial Park, a State banquet, and a regatta. A general illumination was fixed for Thursday, the 26th of January, the anniversay of the day on which Governor Philip proclaimed the foundation of the new colony

Tuesday, February 21.

—*Bombay Gazette:* Intelligence of a daring Nihilist crime has reached St. Petersburg from Batoum. The cashier of the Transcancasian Railway has been murdered and robbed by two Nihilists disguised as guards. They made off with 12,000 roubles. One of them has been captured, but no money was found on him.

—The London correspondent of the *Leeds Mercury* believes, that Lord Randolph Churchill's treatment at Berlin was not quite what he expected. He neither saw the Emperor nor Prince Bismarck, and it is understood that the intercourse between him and Count Herbert Bismarck was of the most formal kind. The fact that he did not see the Emperor is not a matter for surprise Though the Emperor still takes a formal part in the conduct of affairs, it is well enough known that he neither decides nor directs them. " The real snub adminstered to Lord Randolph was given by Prince Bismarck. The noble lord was anxious to see the Chancellor. He came from Russia with a scheme in his head for the arrangement of the differences between the Russian and German Governments, but Prince Bismarck has no patience with officious intermeddlers. The consequence was that he did not come to Berlin while Lord Randolph was there, nor did he invite the English politician to his country seat."

—*Bombay Gazette:* The mail yesterday brought an item of news which has a practical bearing on the clause of the new contract that provides for the transfer of the mail service from Brindisi to Salonica, which it was in contemplation to make the European port of arrival and departure. Baron Hirsch, who had been in Constantinople to arrange with the Sublime Porte for the completion of the bridges and permanent way of the railway connecting Salonica with the Austrian railway system, had left that capital without accomplishing the object he had in view. The failure of the negotiations will doubtless postpone indefinitely the completion of the railway system which is destined sooner or later to supersede the route through Italy from Brindisi.

—*Indian Witness:* Count von Bismarck remains at his desk nightly till two o'clock in the morning, and even during his " vacation" in Kissingen attended to his affairs until long after midnight. During his night-work he occasionally takes a little " green-corn soup" but avoids wine. His servants, and even some officials of rank, have to sit up as long as he does.

—Same: A large company of the members and friends of Dhurrumtollah Street Methodist Episcopal Church gathered at the residence of Dr. J. R. Wallace on the evening of the 15th instant for a substantial farewell to the Rev. J. M. Thoburn, Jr. After prayer and appreciative remarks by two gentlemen, who dwelt upon the purity of Mr. Thoburn's personal character and the singular excellence and acceptability of his public ministrations, Mr. S. M Smylie was introduced, who presented Mr. Thoburn with a beautiful valedictory address, engrossed upon parchment in gold letters and containing the names of members and friends of the Church, and also with a gold watch and chain and gold pencil case. Mr. Thoburn responded feelingly to these tokens of esteem, and commended the incoming pastor to the sympathy and prayers of the church. Mr. Thoburn's pastorate has been a very busy one, and his own health and the health of his family have not been firm during a large part of the time. But he has battled bravely against great odds and tried to do work which two men could hardly do effectively. Mr. Thoburn's friends outside of his own mission are scarcely less than those within it. His pulpit has been a throne of power and his place among the able preachers of his denomination is assured. We might say more; we could not say less.

—*Times of India*: The wily Russian diplomatists seem to have turned Lord Randolph Churchill very easily round their fingers, says *Vanity Fair*. He has returned from St. Petersburg impressed with the idea that Russia is able and willing to guarantee us our Indian frontier if we will abstain from supporting the Triple Alliance, and will allow Russia a free hand in South-Eastern Europe, which would include Constantinople. That is to say, that Russia will not attack India until she has got Constantinople. Lord Randolph is of opinion that we can get more from Russia (in promises) than we can from Germany, Austria and Italy—*ergo*, that we should join Russia! The anticipation that his Russian journey will prove dangerous to his country and to him is only too likely to be realised

Wednesday, February 22.

—*Times of India*: Prince Bernhard of Saxe Weimar is the guest of the Viceroy. The Duc d'Orleans, who comes to complete his military education in this country, is also staying at Government House.

—The Ameer, it is understood, intends remaining at Jellalabad until the spring has well set in. The climate there is milder than at Cabul, and he has administrative as well as military business to attend to.

—The Resident in Cashmere telegraphs from Sealkote that the latest report received from Jummu on the 16th instant gives four fresh attacks of cholera and two deaths in the army and two cases in the city.

—The facts and figures of the three recent bye elections demand reproduction. In the first place, Dundee showed a substantial reduction in the Gladstonite majority. In the 1886 election the Liberal majority on aggregate votes was 4,781; it is now only 3,600. The return of the Radical candidate in this instance was simply a foregone conclusion, and the large reduction in the votes thrown is a triumph for the Conservative Government. In Southwark West, on the other hand, the figures are reversed, the Separatist majority being increased from 113 to 1,200. In Edinburgh West, however, Mr. Buchanan, who formerly had a majority of 690 votes standing as a Unionist Liberal, has now only 48 extra suffrages as a supporter of Mr. Gladstone.

—In the vicinity of Thebes, the capital of

Bœotia, the remains of the celebrated ancient temple of the Kabeiroi have just been discovered. The building, of which we have a full description in Pausanias, was found in the course of some excavations which are being carried out by the German Archæological School of Athens. Besides the remains of this Temple, various other important objects have been discovered, including vases, numerous small bulls and goats in bronze and lead, a bronze statuette of one of the female divinities or Kabeirides wearing a crown of ivy leaves, with a mask behind her head, while her son is pouring out wine for her. The various discoveries are of great value, as illustrating some obscure points in the ancient Hellenic mythology.

—During the twelve months ending December 31 there left the United Kingdom for places out of Europe 281,796 persons of British origin, 108,444 foreigners, and 6,462 persons whose nationality was not distinguished, the total being 396,702. Compared with the whole of the year 1886, this shows an increase of 65,901 emigrants.

—Earthquake shocks of a distinct character are stated to have occurred early on the morning of the 2nd instant in various parts of Scotland while reports are to hand of similar disturbances having occurred on Jan. 31 in the Midlands.

—At the last meeting of the Calcutta Microscopical Society, Mr. Simmons read a paper on the mango weevil, a pest which is spreading rapidly in India, and to which attention is aptly directed at the moment when the mango is in blossom. Mr. Simmons has given much attention to the habits of the weevil since July last, and in his lecture he has gathered much useful information as to the geographical distribution of the creature, the extent of the damage done by it, and the observations of European and American entomologists on the ravages of the pest among plums, apples, quinces, &c.

—The International Exhibition which is to be opened at Glasgow in May promises to be as notable from an artistic point of view as that lately held at Edinburgh. The world as of late years suffered from so heavy a surfeit of exhibitions purely or chiefly industrial that it is not surprising that the fine-art sections should, as was the case at Edinburgh and at Manchester, attract the largest share of attention. At Glasgow there will be sale and loan collections of English, French, Belgian, and Dutch pictures; and an international exhibition of sculpture. Any attempt to rival the collection of French and Dutch pictures brought together by Mr. Hamilton Bruce at Edinburgh could only result in failure; but it is proposed to make a special feature of the works of the most distinguished French painters of the French school now living; and since M. Paul Dubois is a member of the Commission charged with this work, the success of the endeavour ought to be assured.

—*N. Y. Christian Advocate:* An old and ordinary copy of the Bible was sold at auction in Edinburgh the other day for $800. The real value of this Bible was about sixty cents; but each of two ladies wished to get it, as it had belonged to a relative of theirs, and as they were rich, and neither would give way, it was sold as an asset of the estate, and their obstinacy increased the amount to be divided among the heirs by $799.40.

—*Dnyanodaya:* The report of the New York Chamber of Commerce for the fiscal year ending June 30, 1887, states that during the year the value of merchandize imported into the U. S. was £138,463,953 and £12,034,158 additional of bullion and coin; the value of exports was £140,604,584 and £1,542,068 of bullion and coin. The chief items of import were sugar and molasses, coffee, tea, woolen manufactures and wool. Two-sevenths of the value of exports were in cotton, and nearly one quarter of the value was in grain and flour. The prominence of New York city in the commerce of the country, is shown from the fact that two-thirds of all the imports came to that port and two-fifths of the exports were sent from it.

—*The Christian:* More than eleven hundred thousand of the women of England have memoralised Queen Victoria in favor of the Sunday closing of drink-shops. It is well that they should be strongly exercised on this point, and it is also well that Her Majesty should know what subject has been pressing heavily on the hearts of her humble sisters during her year of Jubilee. If Her Majesty could see her way to follow the example of the first lady in the American Republic, and become a total abstainer, the influence in favour of temperance reform would no doubt be great. But after all, in a question of national legislation, any effective appeal must be to the Hall of St Stephen's rather than to the Court of St. James'.

Thursday, February 23.

—*Times of India*: In the meeting of the Senate of the Allahabad University held last Saturday the proposed regulations for the studies in Arts were passed *en bloc*. This apparently inadequate treatment of the important subject is explained, says the *Pioneer*, by the fact that the Committee which drew them up consisted practically of every Fellow who wished to discuss them Their appearance has been awaited with anxious expectancy by all members of the public interested in education. A most erroneous suspicion had got afloat that the intention of Government was to follow the example of the Punjab University in the orientalization of studies. The Senate has been careful to guard against the least tendency in this direction. The standard of English education will, if anything, be raised. The general principle adopted has been to carry on the Calcutta system with as little break of continuity as possible. The only changes of importance are the following. The number of subjects in the Intermediate examination has been reduced from six to five, a change made with the intention of diminishing cram. Separate Honours courses in the B. A. have been abolished, Honours being given for proficiency in the Pass course, the object of this being to relieve the overburdened staffs of the colleges. The M. A. degree has been placed two years after the B. A. for Pass students, and one year for Honours students, residence in college for one year being demanded in both cases. And a movement towards greater specialization has been made in B. A. by allowing a student to take his degree in English and Mathematics alone. It remains now for the educational experts in this province to prove their mettle by working heart and soul in establishing the new University on a solid basis, and in securing for its degrees the reputation of being the best in India.

—The Athens' correspondent of the *Daily News*, telegraphing on the 3rd inst., says:—During the last three days a strange phenomenon has been observed between the towns of Ægium and Patras. One of the ranges of hills, on the slopes of which the new railway passes, is moving gradually towards the sea. It has moved since yesterday about forty centimetres. On the slopes above the railway great fissures have appeared. The soil is stiff clay. As a precaution passengers are obliged to descend and walk about eighty yards whilst the train proceeds slowly over the uncertain part of the line. Engineers have been sent to investigate the matter.

—A correspondent, who has recently been on a trip through North Kanara, sends the following with reference to a serious dacoity there. He says:—While there we were in a state of most unpleasant excitement. A few days ago a dacoity was committed about three miles on the Dharwar side of Yellapore by a band of dacoits, said to number forty men, with three guns and two or three swords. Several of the villagers were badly beaten and the village looted. The next evening the same band attacked Kandrankup, between Yellapore and Kohhini, broke the arms of two of the villagers, and smashed in the ribs of a third. I went out armed with a rifle and accompanied by some men armed with sticks, but in these dense jungles we had as much chance of finding them as of finding a needle in a bundle of hay. The police were out, and they detained for the night between Yellapore and Kohhini fifty-nine carts and about 600 people who were returning by road from Gokram Fair. I hear the same band of robbers killed a man near Mondgod last week. This kind of thing is said to have occurred every year for the last six years. The dacoits make a regular season of it just as sportsmen in England have their 1st of September, and yet all that Government does is to distribute about four native mounted policemen over the whole of North Kanara. It is a shame. If there were an English or even an influential native newspaper in the district, Government would soon have the public howling. For the last six years, I am told, it has been the same thing, the attacks commencing about the middle of February with the Hubli and Gokran Fairs, and continuing till about the commencement of the rains. The police do their best, but the force is inadaquate in numbers for the area of country, which is mostly jungle. The last dacoity which took place must have been going on whilst the Fouzdar of Yellapore was passing along the main road, only one and a half miles away.

—The judgment of Mr. Justice Jardine in dismissing an appeal from the Subordinate Judge of Poona, a report of which we printed on Monday, affords a good illustration of the doubt and uncertainty common to religious endowments in India. The plaintiff, as the Tikait Maharaj by right of primogeniture obtaining in his family for generations past, was in possession of the idol of Shri Nathji, belonging to the family and inherited from his ancestor Vithalnathji, with all the property dedicated to that idol, till 8th May, 1876 In that year the Rana of Oodeypore deposed the plaintiff and deported him from his territory. He then placed one of the defendants, the plaintiff's son, on the *gadi* in his father's place. This defendant had obtained possession of property at Poona, which admittedly formed part of the estate belonging to the idol. In upholding the decision arrived at by the lower court, the learned judge, while directing that this property should be delivered to the plaintiff, declined to say whether he was entitled to it as absolute owner by right of primogeniture, or only as trustee for the idol. In either case the result is curious. We have here a high priest deposed *de facto* by his sovereign and driven into exile: a successful suit maintained by this deposed exile in a foreign court for the recovery of property dedicated to the service of an idol from whose shrine he is excluded: and the judge who restores him his property expressly abstaining from giving any opinion as to the extent of his rights over it.

The Dnyanodaya: A most wonderful invention is reported from Vienna. An Austrian Engineer has, it is said, designed a truck to run before every railway train, being maintained always at a fixed (but adjustable) distance in front by the force of an electric current transmitted along the metals from a dynamo on the engine. The current is conducted through mercury contained in glass tubes on the pilot-truck. If therefore, the truck comes into collision the tubes are broken and the contact consequently destroyed. The interruption of the current instantly and automatically applies the brakes on the following train. It is claimed by the inventor that two expresses, fitted with this system, might with impunity be set to run full tilt at each other. The collision of their pilot trucks would arrest the progress of both trains before they could meet. The element of human fallibility is accordingly entirely eliminated, and drivers

may dash through a whole series of danger-signals without, being automatically arrested the moment they reach the spot that is really dangerous.

—*The Indian Messenger* : Prof. Balfour Stewart —An eminent man of science has recently passed away. Professor Balfour Stewart, the great physicist, died on the 18th December last. He was a brilliant example of how strong religious belief may exist in combination with deep scientific insight and earnest devotion to science. Professor Stewart was, besides being a scientific writer of high repute, a writer on Theology, and the book entitled *The Unseen Universe* which he wrote in conjunction with Professor Tait, is well-known. The following notice of Prof. Stewart's life and labours, which we extract from the *Christian College Magazine*, may be interesting to our readers : " He was born in Edinburgh on November 1, 1828, and was educated partly in Edinburgh and partly at St. Andrews', studying for a short time at each of these universities. He was destined for a mercantile life and it was during a voyage to Australia, connected with his business, that he first developed his marked taste for physical science. Returning to Edinburgh he gave up business and again entered the university, where he studied mathematics under Professor Kelland and natural philosophy under Professor Forbes.— In 1859 Steward was appointed Director of the Kew Observatory, a position which he held for eleven years with marked ability. The work suited him and he has left his mark in connection with it in many ways. In 1870 he was appointed Professor of Physics in Owen's College, Manchester, where his career —as Professor Tait remarks in an article in *Nature* from which this notice is mainly compiled—was ' *brilliantly successful.* '—He was trained according to the best methods of the last generation of experimentalists, in which scrupulous accuracy was constantly associated with genuine scientific honesty. Men such as he was are never numerous ; but they are the true leaders of scientific progress :—*directly* by their own contributions ; *indirectly*, though (with rare exceptions) even more substantially, by handing on to their students the choicest traditions of a past age, mellowed by time and enriched from the experience of the present."

Friday, February 24.

—*Bombay Gazette* : The *St. Petersburg Gazette* publishes a criticism of the railway east of the Caspian which incidentally throws some light on the condition of the line. It begins by " regretting that the earthwork of the section of 160 miles from Uzun Ada to Kizil Arvat has been laid in the old bed of the Amou Darya. The subterranean water and the melting of the snows from the Topet Dagh mountains, which run parallel to the railway at a distance of little more than three miles, will occasion incessant injuries to the embankments, and thus entail great expenditure in repairing them. The writer considers that the route from Krasnovodsk, which is still taken by all caravans, should have been adopted, although it is longer by 400 miles. The section from Kizil Arvat Merv, of 300 miles in length, is in a better situation. The ground stands higher, and even the shifting sands are less of a nuisance than in the first section. The section from Merv to Chardjui suffers less from natural conditions than from the excessive haste of its construction. The stations and other buildings along the line are for the most part provisional. At five or six stations there are brick houses, and at Uzun Ada houses made of wood brought from Astrakhan."

—*Behar Herald* : Professor Wallace, of Edinburgh University, who recently came out for the purpose of making himself acquainted with the condition of agriculture in India, is reported to be busily engaged on a work exhaustively dealing with the matters that came under his notice. It will probably be published about May.

—Same : We take the following from the *Morning Post* : At the close of the business of the Legislative Council held on the 10th instant the Viceroy, referring to the announcement of his resignation, said that he had obtained permission from Her Majesty's Government to resign the Viceroyalty of India. It could well be imagined that no man in his position took such a step without feeling the deepest regret. It was with no light heart that he accepted the high office of Viceroy, and he only hoped that during the time he had been in India he had endeavoured to discharge his duties satisfactorily. In resigning he had been actuated by private considerations alone. From the time he set foot in India up till now not a shadow of difference had arisen between himself and the Government at home, nor, he hoped, had he lost the confidence of the Secretary of State. On the contrary the relation between himself and the different gentlemen who owing to the change of Ministry at home, had held the portfolio of the India Office, had been most harmonious. Neither had anything occurred in India itself to render his Viceroyalty less attractive. From all classes of the community he had received constant sympathy and expressions of good-will, and it was domestic reasons alone that induced him to return home. He, however, wished to remark that he had stayed in India as long almost as was good for any one in his position to do, and he felt that he should resign his charge into the hands of a younger man. Had there been any urgent necessity political or otherwise, to keep him in India he would most assuredly have sacrificed all domestic considerations towards it, but there was no such necessity. With regard to his successor His Excellency said that had the choice laid with him, Lord Lansdowne would be the very person he should have suggested, and, he prophesied a good future for him.

—*Times of India* : If there is to be a long interval between the departure of Lord Dufferin and the arrival of the Marquis of Lansdowne, who will act as Viceroy ? That is the burning question of the day in Calcutta—and the question is of moment to us in Bombay also. During any very short interregnum the Viceroy's place is generally filled by the Senior Member of Council, but for any prolonged period the Governor of Madras for the time being has hitherto been called upon to act. In this way Sir William Denison, Governor of Madras, held the Governor-General's post after the death of the Earl of Elgin and Kilcardine in November 1863; and, again, when Lord Mayo was assassinated at Port Blair in February 1872, the Governor-Generalship devolved temporarily upon Lord Napier of Merchistown, also Governor of Madras. It is said, however, in Calcutta that the rule has been altered, and that the privilege of acting for an absent Viceroy will in future be claimed by the senior Presidential Governor, whether of Bombay or Madras. Lord Reay has, of course, held office far longer than Lord Connemara, and if this ruling be correct, Lord Reay would act as Lord Dufferin's *locum tenens*, the Governorship of Bombay devolving temporarily upon the Hon'ble Mr. Richey, the Senior Member of the Bombay Council. It is still not impossible that the difficulty may be met by the arrival of the Marquis of Lansdowne in India before the departure of his Excellency Lord Dufferin. Nothing, however, could be more inconvenient than the present uncertainty and as we have said before, Lord Dufferin is in fairness bound to take the Indian public into his confidence as fully as he can, with a due regard to his own personal interests.

—Same : We understand that his Royal Highness the Commander-in-Chief will proceed to Poona on the 26th instant, and return to Bombay on Friday, 6th March.

—The Rev. G. Gothard, M. A., Chaplain of Poona, and the Rev. P. H. Le Febvre, B. A., Chaplain of Satara, have been each granted three months' privilege leave.

—*Bombay Gazette* : The P. and O. mail service between Bombay and England will undergo an ingenious modification during the monsoon season, when passengers out and Home are few and far between. Two large steamers, the *Assam* and the *Siam*, will be detailed for weekly duty between Bombay and Aden, one each way. They will be timed to meet the out and Home P. and O. steamers on the Australian and China lines. Passengers from Europe will come as far as Aden in either China or the Australian mail ; while contrariwise passengers from Bombay will change steamers at Aden, and go for the rest of the way in one or other of the Company's steamers from the Far East or from the South. A great economy will be effected by discontinuing the practice of sending half a dozen passengers all the way from Bombay to Suez in the same steamer. As will be seen from what we have mentioned in regard to the intentions of the Messageries Company this happy idea of specialising the Bombay and Aden service is not a monopoly. The Messageries has secured a contract for seventeen years from the French Government ; the ten years contract of the P. and O. is very transient in comparison.

—Same : A good deal may be hoped from the Glasgow Exhibition which opens in May. The arrangements in connection with Indian exhibits are likely to prove far more satisfactory than those for which the Royal Commissioners were responsible at the " Colinderies," as exhibitors have been dealt with in a much more liberal spirit. The Glasgow Exhibition Committee have allotted India 20,000 square feet of space free of charge ; have given £5,000 for the purchase of goods ; and have agreed to look after the sale of exhibits and remit the proceeds promptly to this country. Everything is to be carried freight free to and from Glasgow by the Clan, Star, and City lines of steamers ; while damage done to any extent, save in the case of easily breakable articles, is to be met out of the Exhibition funds.

—The *Englishman* is reminded forcibly of the anomaly of the system of governing from Simla, by the fact that the information regarding the breakdown of the troopship *Serapis* near Suez has been furnished officially from that remote hill station. This is almost as bad as having the Director of the Indian Marine stationed at Simla. Surely the Marine Department, since it is now shown to be separable from the Military Department, ought to be permanently established either in Bombay or Calcutta, where its proper work lies. There is certainly plenty of official house-room for it here during the summer, for at that period, as far as Government is concerned, Calcutta might be called the City of Empty Palaces. But it is of a piece with the whole Simla system to bury the Marine Department in the heart of the Himalayas.

—*Behar Herald* : The construction of the Indus bridge on the cantilever system is progressing. A single girder about 750 feet in length, without intermediate piers, is to be laid across the river. The bridge will be completed in 1890.

—*Times of India* : A locomotive has been sent by the King of the Belgians as a present to the Sultan of Morocco, a singularly inappropriate gift, considering that there is not a yard of railway or tram line within his dominions.

—*Bombay Gazette* : It is nine years since the failure of the City of Glasgow Bank, and yet the fund which was subscribed for the victims is not closed. The income the committee had to deal with amounted to £432,595, and they have voted away £450,222. There's no mistake in the figures. The explanation of their being

able to give more than they got lies in the fact that some of the assisted paid back amounts reaching £108,399; so that there is still a balance in hand It is worth noting that the sum subscribed in Scotland for these unfortunate bank shareholders is nearly double the sum which the whole of Scotland was able to raise for the Darien scheme set afloat by William Paterson, the founder of the Bank of England. The Darien scheme did not succeed, but it had every right to success. Had the Scottish colony not been coolly sacrificed by William III., it would not have been reserved for a Frenchman to make the attempt to pierce the Isthmus with a canal. Darien is still bound to become a great entrepot of the world's commerce; the pity is that it will not be in British hands.

Selections.

REVIVALS.

BY REV. THEODORE L. CUYLER.

THE human agencies which God owns to the awakening of His churches are various; the same agency which is potent at one time seems impotent at another. In the outpouring of His Spirit, God exercises His own sovereignty. The features of revivals differ also. Charles G. Finney aroused the communities whom he visited, with trenchant and alarming denunciations of sin and its retributions. The sermon and the anxious seat were his two chief agencies. The characteristic feature of the great awakening in 1858 was *prayer;* every day at noon vast multitudes of people in our cities thronged the Union prayer-meetings. Dr. Finney visited New York at that time, yet his preaching attracted but little attention. The crowds flocked together at the bell for prayer. In the evangelistic services of Messrs. Moody and Sankey, sacred song is made an element of power, as it was in the days of the Wesleys.

2. Still more remarkable is the variety of the Holy Spirit's action upon the hearts of awakened sinners. The prodigiously powerful preaching of Finney, which tore sinners up by the roots, produced most pungent, heart-rending convictions of sin. His "Autobiography" (which is the most wonderful book of its kind since Bunyan's "Grace Abounding") teems with descriptions of penitent sinners who cried out in agony, and sleep was banished from their beds. The scenes in the Philippian jail was repeated in the revival-meetings of Charles G. Finney and Dr. William Wisner and Dr. Lyman Beecher fifty years ago. Yet the inquiry-meetings of our times, especially those conducted by Mr. Moody, rarely exhibit any such demonstrations of excited feeling. The style of preaching is entirely different, and the influences upon souls is correspondingly different It would seem as if the Divine Spirit wrought differently also. I can testify that such cases of conviction as I often witnessed at Burlington and elsewhere during my early ministry, I almost never witness now. The same style of preaching even does not produce the same spiritual phenomena in the inquiry-room! This is very mysterious; but it is an indisputable fact. Many veteran pastors will confirm it from their own experience. The type of revival-work has so changed that Mr. Finney would hardly know himself, if he were introduced into the inquiry-rooms of Mr Moody or Mr. Mills and other popular evangelists of our time. Here, as in some other phases of revivals, we enter the domain of mystery. Brethren, when we attempt to construct our charts for revivals, we very often get *beyond soundings.*

3. But amid all the mysteries that are connected with the special outpourings of God's Spirit, there are some things which are tolerably certain. One is that a church may keep in such a state of warm, healthy, normal activity that it shall *not need any awakening.* There will be no spiritual slumber to awake out of. Richard Baxter's church of Kidderminister never had any alternations of declension and revival. Mr. Spurgeon's church in London does not seem to have. The preaching is at a good anthracite glow all the while, and so is the condition of the church. We admit that there are such things as *waves* of spiritual influence that sweep over a church or a city or a whole land; we acknowledge also that our Sovereign God often pours out His Spirit more copiously at one time than another; but still the solid truth remains that a Christian church may keep up to such a high mark of praying, giving, working, and watching, that it shall suffer *no declension.* Convictions of sin and conversions to Christ will go on steadily. Of course, as there is no long period of disgraceful stagnation and decline, there will exist no necessity for a spiritual resurrection. It is neither a healthy or a creditable condition of things in which churches are *expected* to pass through alternations of slumber and wakefulness, freezing up and thawing out, barrenness one year and fruitfulness the next. No healthy Christian lives in that intermittent fashion; why should five hundred Christians attempt to do it as a church?

4. Another fact is that while the Divine Spirit may be continually present in a healthy, vigorous church, yet the manifestations of the Spirit's power may vary. There may be many more conversions at one season than another. Counting converts is not the only true tide-mark of a church's growth. Activity in benevolent work, growth in household piety, increase of godly living, are equally clear evidences that the divine life is flowing there in strong, warm currents. Training people for Christ after they get into the fold, is about as important as getting them in there. A great deal of the "harvest" in many a revival is allowed to spoil for want of what the farmers call being *well cured* I know of certain ministers who are so busy in trying to drive the sheep in at one door, that they do not observe how fast they are slipping out at the other door. Conversions to Christ are not *ends;* they are only *beginnings.*

5. If a church is in a cold, declining state, there is no salvation for it but by a true revival. It must have a fresh influx of the divinely imparted life, or else pull its feet up into the bed and die. To secure such a revival the Scriptural methods must be employed, and not mere potent human machinery. When a certain church had abandoned its first love and grown cold, the divine command was "to remember whence thou art fallen, and *repent* and *do the first works.*" That counsel is as applicable in America as in Ephesus The pastor of a certain frigid church called his elders night after night into his study; they confessed their sins together, warmed their own souls up by fervent prayer, and then the flame kindled through the whole church. They did not run after a man; *they went straight to God.* He is always ready to meet His returning people more than half way. Go to God, if you want a revival!

6 Finally we should be constantly working for the Holy Spirit, waiting for the Spirit, and watching every indication of His presence. The true secret of success in a church or a Sabbath-School, a prayer-service or an inquiry room, is to *cooperate with the Holy Spirit.* No man emphasizes this truth more than does the great evangelist, Mr. Moody and the great pastor, Mr. Spurgeon. Amid all the mysteries of the divine dealings, one thing is clear—that is, that God never breaks His Word, or violates His own precious promises. And this side of Heaven there will be continual need of Revivals.

THE PRAYER-MEETING AGAIN.

IN order to secure a prayer-meeting in which the best spiritual profit shall accrue to those who attend it, at least three things are essential on the part of those participating in it. We do not mean by participation, necessarily, that every attendant shall take some public part, but only that all shall be in spiritual sympathy.

The first necessity is, that all shall come purposed in spirit to wait upon the Lord. There is a great element of spiritual power in the habit of the Quakers, who have learned to perfection the art of waiting upon the Lord in quietness. There can be no doubt but that this silence has been carried to an unnecessary extreme in some cases by these most excellent Christians; but neither can there be any doubt but that they are essentially right in their theory. There is not one prayer-meeting in a hundred among our churches, where a silence of a minute in length is not regarded either as a wicked and unprofitable "waste of time," or at least as a great embarrassment, to both the leader and the people. How often do we hear the contentious exhortations of the pastor, "Now, don't waste the time, brethren;" "Be prompt, brethren, and fill up the time," etc. Does it never occur to God's people that in the moments in which silence is preserved and the heart withdrawn from men and things and lifted up to God is the opportunity for the Holy Spirit to breathe upon them and stir up in their heart the "thoughts of God?" In a gathering where one more distinguished than all else is present, and especially when the company is met to honor him and hear from him, would it not be thought out of keeping and taste to fill up every moment of time with our own talk about him or in address to him" giving him no opportunity to speak, by our silence? Much more does it seem to us out of best keeping with the very object for which we have come together that we should wait upon God and give him ample opportunity to communicate to us the things of the Spirit by the Spirit; not by any new revelations of truth but by stirring up our hearts with the truth already communicated through the Word, or by reviewing before our hearts and minds the various providences which have touched and affected us during the week. We sincerely believe that if, after an initial hymn, a portion of Scripture and a prayer, the meeting would quietly wait in silence for a few minutes, say five or ten, there would come upon the assembly such an influence from the Spirit as would at once make the place fragrant with Heaven and fill all hearts with the love of God. And during the further progress of the meeting, if no one were moved to speak or pray, let the quiet waiting go on and sooner or later the Spirit would move some one to speak or pray who would do it *in power* and not *in words only;* not as a merely formal act or to fill up the time. There is too little silence and quite in our prayer-meetings, and too much empty and profitless talking.

The second requisite is, that all who come should come with some preparation of Scripture or thanksgiving or testimony to offer as a contribution to the general edification. It may not be that all will have an opportunity to offer their gift, but they should come prepared to offer it if the Spirit moves them to do so. Why not bring a spiritual gift to lay on God's altar just as we bring a gift of money to place theeron? Let us hold such spiritual gift in readiness, and if the fire from Heaven comes down and kindles it, then an incense and a savor of sweet smell will ascend to God and perfume the whole meeting in the ascent. What rich testimonies might be gathered and laid on the altar for mutual profit, if we all came prepared to speak forth the praises of our God for the goodness and mercy of the past week! What treasure new and old from the storehouse of his Word would be gathered for the profit of all if each should be prepared to furnish forth the discoveries out of the Word made during the course of the week's

reading and study of the Bible! In such a case the pastor and the "regular brethren" would not have to "take up the time" and "fill up the hour" with merely formal talk or long stereotyped prayers.

The third requisite is, that there shall be a careful absence of all carnal criticism of one another. Such a spirit of fellowship ought to be developed among those who worship God in the prayer-meeting, that no one need be or would be afraid to speak or repeat a passage of Scripture or relate a bit of experience though fear of criticism. We have often seen a cringe of repugnance go through a meeting when some member has arisen to speak, or after he has spoken, because he had not met all the requirements of a graceful speech or a well-expressed prayer. Perhaps, in some cases, the grammar has been bad; in other cases, the testimony seems not to have been timely or in accordance with some one's ideas of propriety; or there has been an exhortation or testimony that not all accept or agree with. It is the custom to frown such participants down, or freeze them out by the subtle expression of dissatisfaction which is so easily and plainly expressed. Of course where there is absolute freedom there is a liability that some may speak unadvisedly and not always in the Spirit or to the point, or in some other way out of line; but what of it? We ought to be able to bear with these matters a little and trust much to the overruling and directing wisdom and power of the Spirit. We need to exercise that charity and extend that fellowship which we all need so much for ourselves. Certainly it is far better to endure or accept with quietness and charity something that we do not enjoy or appreciate than to grieving the Spirit in some one of Christ's little ones not so gifted or discreet or wise as we could wish him to be. Besides, such cases are rare. Then it is true that we are almost always more sensitive concerning the effect an *outré* testimony will have upon *others* than we are because of its effect upon *ourselves* Let the Spirit take care of these matters; he will do it far better than we can.

Especially each one of us ought to cultivate the habit of prompt obedience to the movement of the Spirit. Many have so quenched the Spirit through fear of criticism, that at last they have lost all touch with him and he comes no more to their hearts stirring them to "speak, or pray, or sing." We sincerely wish some of our pastors would have the courage to try some such method as this, throw responsibility upon the brethren and the Holy Spirit, and after three months give us the result.—(*Independent.*)

Miscellany.

—*Independent*: The Agnostic is one who, in reference to matters of religion, doesn't know enough to affirm or deny anything. Whether there is a personal God; whether the universe of matter was ever created or not; whether matter in its organization, adaptations, and relations presents any marks of design, and therefore implies an intelligent designer; whether there is any real dictinction between the soul and the body of man; whether the soul survives the death of the body, and exists in a future life of conscious activity; whether there is a heaven and a hell or not; whether the Bible is true or not; whether Jesus Christ was an imposter or a messenger sent from God; whether the religious common sense of the world is a sheer delusion or not—all these and all other questions relating to spiritual existence, as distinguished from that which is material, are by the Agnostic relagated to the category of the absolutely unknown. Here man's condition is that of an idiot. He does not know enough to have any belief or any disbelief. He can neither affirm nor deny, practically, however, the Agnostic denies, with the theoretic possibility that what he denies may be true. He treats the doctrine of God as if he were certain that there is no God, when, upon his own showing, he is not and cannot be thus certain. He treats in the same way every other doctrine that relates to the spirit realm. What, by his own admission, may be true, he deals with as if he knew it to be false. All religion, so far as his practice is concerned, is a delusion, without any knowledge on his part that such is its real character. Nothing in respect to religion is certain to him, except that he "don't know," and of this he assumes to be certain. Is he absolutely certain of this? The Bible holds no argument with such a man. It simply treats him as a fool, always assuming that he may know, that he is bound to know, and that if he does not know, he is "without excuse." The God of nature treats him in the same way. When one sets down, as nothing, all the proofs of religion, both natural and revealed, there is no more to be said to him by either God or man.

TELEGRAPHIC NEWS.

Washington, February 16th: The Commissioners, who have been engagod in discussing and arranging the North American Fisheries dispute, are quite in accord in holding that the treaty which has just been concluded relates only and solely to disputes arising regarding the Fisheries on the North Atlantic coast. —In the House of Commons last night, Sir James Fergusson having declined to produce the diplomatic correspondence regarding the European situation, Mr. Labouchere gave notice of amendment to the Address on the grounds that the House was entitled to be kept informed at what was going on —Mr. Firth, Separatist candidate, has defeated Sir Henry Daly, Unionist, for Dundee, by a majority of 3,600 votes.—Mr. Firth replaces Mr. C. C. Lacaita, who has resigned his seat.—New rules for regulating the procedure of the House of Commons are now before the members. They provide for the sittings commencing at an earlier hour; in the application of the closure if the majority consists of 100 members or more; gives powers to the Speaker to order disorderly members to withdraw; and to stop members speaking on matters irrelevant to the subject before the House

Paris, 16th: M. Tirard has been defeated in the Chamber of Deputies on a question of finance, and is said to be meditating sending in his resignation.

St. Petersburg, 16th: Russia has commenced fresh negotiations regarding Bulgaria.

Calcutta, 21st: Mr. S. S. Jones, Officiating Magistrate, Puri, has come to a tragical end. The deceased was found in his night-dress with his throat cut. The circumstances point to suicide, although a man of genial temperament, it is believed that lately he has been depressed on account of the recent death of a friend. He joined the Civil Service in 1837. Great sympathy is felt for his wife and family who are now at Murshedabad.—A proposal, says the *Englishmen*, comes from home for the construction of a new Howrah Bridge. The proposal replaces the present floating bridge by a more permanent structure.

Allahabad, 21st: A terrible murder, accompanied with arson, has been perpetrated not far from Delhi, and a special police officer has been sent out to investigate the case. It appears that the murdered man is a landowner and a cultivator in a small way. He is supposed to have been cut down or stabbed, the body being subsequently burnt. The murderers next burnt down the man's house and property, and his cattle were thrown into and allowed to perish in the general conflagration. As the whole village must have witnessed the ghastly outrage, there appears every likelihood of the miscreants being brought to justice.

San Remo, 21st: The latest bulletin published regarding the health of the Crown Prince states that his Highness is rather better, but his state still gives cause for considerable anxiety.

Berlin, 21st: The Emperor William is extremely anxious to go to San Remo to see his son, but his physicians are doing their best to dissuade him from attempting the journey.

London, 21st: In the House of Commons last night Sir James Fergusson, in reply to a question, said Government had no intention of taking military action against the Republic of Venezuela with reference to the gold mining claim.—Lord John Manners announced that it was the intention of Government to submit a Bill to the House for the establishment of a department of agriculture.—Mr. Samuel Smith, member for Flintshire, moved an amendment expressing regret at the over recurring deficits, and urging that more rigid economy should be practised. He also demanded the appointment of the promised Royal Commission to enquire into the Government of India.—Sir Richard Temple, member for Evesham, deprecated pessimist criticisms on the finances of India. He defeneded the action of the Government in raising the salt tax, and expressed his approval of the appointment of the Royal Commission demanded by the previous speaker.—Sir John Gorst, Political Secretary, India Office, explained to the House the causes of the deficit, and defended the financial policy of the Indian Government.—Regarding the Royal Commission, he said he was unable to promise it should be appointed until after the forthcoming report of the Public Service Commisson had been received and considered.—The amendment was accordingly withdrawn.—Sir Henry Holland, on being raised to the Peerage, has assumed the title of Baron Knutsford

Aden, 21st: The Peninsular and Oriental Company's steamer *Thames*, with the English mails of 10th instant, left for Bombay at 5 p. m. this evening.

Bucharest, 22nd: The Russians still continue concentrating men on the Galician frontier, and in a month from now they will have 100,000 more troops in position.

London, 22nd: The substance of the North American Fisheries Treaty, just concluded between Canada and the United States, has been made known.—It grants reciprocal privileges to both parties, and a Mixed Commission will be appointed to delimitate forbidden waters, while a *modus vivendi* has been arranged pending the ratification of the Treaty by the Governments of the Signatories.

Cairo, 22nd: Reinforcements are reaching Ras Alula at Asmara.

Rome, 22nd: The Italian papers are busy discussing the probable meaning of the concentration of a large French force on the Italian frontier.

London, 23rd: In the House of Commons last night Sir James Fergusson stated that England's relations with Italy were entirely free from conditions, and that the relations existing between France and England were also excellent. Mr. Gladstone said he considered Mr. Labouchere was quite justified in making the enquiry as to the situation, and that he approved of the answer given by Sir James Fergusson. The amendment was then withdrawn and the address voted. The Powers have signified their desire to receive further explanations from Russia as to her intentions before proceeding to declare against Prince Ferdinand's rule in Bulgaria.—The Reverend Doctor George Percy Badger, D.C.L., is dead.

St. Petersburg, 23rd: The official St. Petersburg *Messenger*, in a leading article to-day, says that the presence and acts of Prince Ferdinand at Sophia constitute a violation of the Treaty at Berlin.—Russia seeks to bring

the Powers, first to declare that the Treaty must not be violated, then she will endeavour to induce the Sultan, as sovereign ruler, to inform the Bulgarians that Prince Ferdinand is not a legally appointed ruler, but only a robber and usurper of power. Russia emphatically rejects the idea of forcibly restoring the legal status to the country.

Allahabad, 23rd: The Bolan Railway has been breached in several places by the floods, and will be blocked for five or six days.—Later details of the Sikkim Mission state that Mr. Paul reached Kalimpong on the 21st, on his return journey to Darjeeling. He found the Raja quite friendly, but still fearful of the Thibetans, whose influence over him is not yet destroyed. The principal men among the Sikkim people are alarmed at the aggressive spirit shown by Thibet, and are anxious to see the intrigues put an end to.

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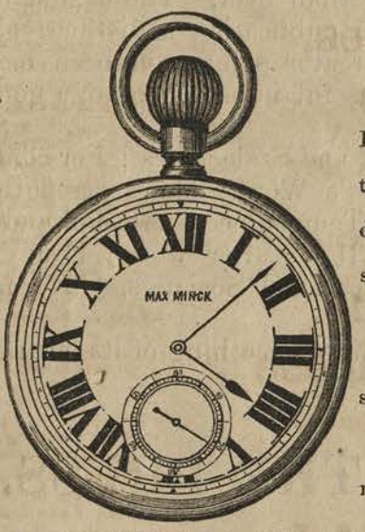

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Those yet unacquainted with the Almanack may know something of its character, and the hearty way in which it has hitherto been received, from the following

OPINIONS OF THE PRESS.

THE *Bombay Christian Almanack*. 1888. A very good picture of the Bombay Tract and Book Society's Depository greets us on the cover. It is enriched with many handsome pictures, such as Thunder Peak, Home after work, Cataract on the Congo, Finishing Touches, Christ in the Temple, &c. &c. There is a fine likeness of Stanley. There are some well selected religious articles, and some interesting scientific articles. There is a paper on Alcohol as affecting the brain, and one on the four great empires, and one on Education in India. Special pains have been taken with the statement of Missionary work in the presidency, and an attempt has been made to tabulate their returns. As this is a new departure some errors may have crept in. On the whole this will be a valuable presentation of Christian work in this Presidency. Much information, such as one wishes to have at hand, through the year, is here supplied. We congratulate the Secretary of the Society, the Caxton Press and all concerned, upon the felicitous combination of the ornamental and useful. —*Bombay Guardian.*

THE *Bombay Christian Almanack* for 1888, is a compilation worthy of imitation in all parts of the Globe. The attempt in the present issue to tabulate the work of the Missionary Societies is in the right direction. Possibly it would enhance the value of next year's issue if a second table were given for the whole Continent.—*The Methodist Record.*

AMONGST the most acceptable gifts received at this time, outside of the expansive region of creature-comforts, must be reckoned sheet almanacks and calendars in book-form. * * * The Bombay Christian Almanack, published by the Bombay Tract and Book Society, holds its own in public estimation, and the modest price (eight annas) at which it may be had brings it well within the reach of all who are likely to be interested in its contents. * * * —*Deccan Herald.*

1887.—The Tract and Book Society have issued their *Bombay Christian Almanack* for 1887. It is admirably got up in regard to Paper, printing and Illustrations, and the Literary matter is interesting and useful.—*Bombay Gazette.*

1887.—We have received from the Bombay Tract and Book Society a copy of the *Bombay Christian Almanack* for the present year. The work contains a great deal of useful and interesting information, with reference, not only to missionary and other Religious organisations, but to secular affairs, and we have no doubt that it will be highly appreciated by the Public. A feature of the work is illustrations of sacred scenes. * * * There are also engravings of other kinds, such as a portrait of Lord Dufferin, a representation of the Great Mosque at Mecca, and the Aurora Borealis. The Almanack is well got up, and so far as we can judge from a cursory inspection, carefully revised.—*Times of India.*

1885.—The Bombay Tract Society publishes an interesting and beautiful Almanack, "*The Bombay Christian Almanack*" (As. 8) It is well printed and gives the usual and necessary information. It contains several full-page engravings and smaller illustrations, besides pleasantly written articles and extracts.—*Christian College Magazine, Madras.*

1884.—*The Bombay Christian Almanack.* We have been favoured with a copy of this excellent annual. It is most tastily and well gotten up by the Bombay Book and Tract Society, and sold at 8 annas. It is full of such information as people should have concerning the Bombay Presidency, and telegraphic tables.—*Indian Methodist Watchman.*

1883.—We have just received the *Bombay Christian Almanack* published by the Bombay Tract Society, an indispensable guide to the names of the Missionaries and principal helpers of the different Mission, as well as to the many benevolent institutions and agencies in India. It is finely illustrated and contains a great variety of information.—*Bombay Guardian.*

1882.—*The Bombay Christian Almanack.* —"This is a nicely got up almanack, quarto size, containing 64 pages of useful information and many fine pictures. The frontispiece is a beautiful plate representing Eton College. It is published by the Bombay Tract and Book Society at the low price of eight annas, exclusive of postage."—*Progress.*

1882.—*The Bombay Christian Almanack* needs no passport from us. Every page contains valuable information, the portraits of the Royal Family take the lead, and the illustrations and well written "Papers on Comets," "David Livingstone," and other subjects, make the annual pleasant reading, It is only priced 8 annas, and the Almanack is worth five times its price.—*The East.*

1881.—*The Bombay Christian Almanack.* —"A copy of the above almanack has been received. We must pronounce it a marvel of cheapness, especially in a country like India. It is profusely illustrated, and besides numerous smaller ones, contains several full page illustrations.

But it must not be thought that the illustrations are the only excellent feature of the Almanack. It contains a mass of information concerning matters social, educational, political, and religious. In addition to these items we have many articles, some in prose and some in poetry, some original and some judiciously selected. We congratulate the compiler on the excellent way in which he has catered for the readers of almanack literature. And we ask, why cannot Calcutta follow the example of Bombay?"—*Star in the East.*

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